MARCH - APRIL, 1961

PASTORAL LIFE

A PUBLICATION FOR PRIESTS

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PASTORAL LIFE

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IN THIS ISSUE

LETTERS
ENLISTING OUR PARISHIONERS—*John A. O'Brien, Ph.D.*
THE SPIRIT OF THE NEW RUBRICS—*James F. Kittleson* 1
THE PARENT-AS-A-TEACHER ASSOCIATION 1
THE "HOODLUM PRIEST" OF ST. LOUIS—*Albert J. Nevins, M.M.* 2
THE CHURCH OF THE OPEN DOOR—*Ernest F. Miller, C.SS.R.* 2
PRIEST'S SPIRIT OF FAITH—*Gustave Thibon* 3
QUID IN CASU?—*William F. Allen, J.C.D.* 3
PASTORAL REFLECTIONS—*T. C. Siekmann* 3
BOOK REVIEW SELECTIONS 4

Cover: Father C. Dismas Clark, S.J., founder of Halfway House, and statue of St. Dismas the good thief.

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LETTERS

(EDITOR'S NOTE: This historic letter of deep interest to all priests in the pastoral ministry was written by Archbishop Sinnott of Winnipeg, Canada, to Rev. Godfrey Diekmann, O.S.B., editor of *Worship* and reprinted with his permission).

VERNACULAR BREVIARY FOR DIOCESAN CLERGY

Dear Father Godfrey:

In your excellent periodical **Worship** you have advocated many reforms that were timely and practical. What about the Breviary in the vernacular for the diocesan clergy and those who are not bound by the Office in choir? Our divine Lord prayed for unity in His Church: **"ut omnes unum sint."** That unity must be preserved at all costs. But the recitation of the Breviary in private could not affect that unity.

On the feast of the Assumption in 1952 I took upon myself to address a humble petition to His Holiness, Pope Pius XII, asking that the diocesan clergy and those not bound by the Office in choir be permitted to recite the Breviary in the vernacular. I represented to the Holy Father that our clergy have not a comprehensive knowledge of the Latin language. In consequence, the Book of Psalms, with its rhapsody of prayer, is practically a closed book to them. Nor does the new version of the psalter, for which we are deeply indebted to His Holiness, solve their difficulty.

They recite the words, and can now have a surface understanding of their meaning; but the thoughts and imagery of the psalms do not merge into their daily thinking and devotion, and much

(*continued on page* 46)

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PASTORAL LIFE

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Enlisting Our Parishioners

JOHN A. O'BRIEN, PH. D.
The University of Notre Dame

AMONG the most important words ever spoken by the Divine Master are those addressed to the Apostles and disciples: "Going, therefore, teach ye all nations . . . teaching them to observe all things whatsoever I have commanded you. And behold, I am with you all days, even to the consummation of the world" (Mt., 28:19-20). That the teachings of Christ are to be brought not only to all nations but to every single individual in the world is made crystal clear by the Savior's words as recorded by St. Mark: "Go ye into the whole world, and preach the gospel to every creature" (16:15).

While these words of the Great Commission are addressed to all His followers, they are directed primarily to bishops and priests, particularly those in the pastoral ministry. It is against the background of this urgent divine command that every shepherd of souls must make his daily examination of conscience. "What have I done today to bring a soul into the Church or at least closer to it? What effort, prayer and sacrifice have I put forth this day to help in the achievement of this divinely appointed task?"

These are the questions which must haunt the mind of every pastor of souls when evening's shadows fall. They call not for a mere holding action but for a forward movement. They indicate the essential missionary character of the priestly ministry. If they cannot be answered properly, they are bound to disturb the rest of every conscientious shepherd of souls when he places his head upon the pillow. Indeed they will banish all repose.

FATHER O'BRIEN is the nationally known speaker, writer, and Director of Bureau of Convert Research, University of Notre Dame.

The winning of the world for Christ is a task of colossal proportions. Before it the Apostles might well have quailed, had they not heard the reassuring words of the Divine Master, "And behold, I am with you all days, even to the consummation of the world." Furthermore we know that the task *can* be accomplished, otherwise Jesus would not have imposed it upon us.

THE WORLD PICTURE

Let us see what progress His followers have made toward its fulfillment. The population of the world is currently placed at 2,886,691,000, of whom Catholics number 527,643,000 or 18.3%. The achievement of a membership of more than half a billion souls is truly a tremendous feat, explicable only through the grace of God and the indwelling presence of the Holy Spirit. It inspires us with the confident certainty that the job can be done if we put forth our best and most determined efforts.

The present picture does not, however, afford ground for complacency. The realization that after nearly 2,000 years of evangelization less than one-fifth of the human race has been brought into the Master's fold is sobering and even disturbing. This uneasiness is further sharpened by the disclosure of the greatly accelerated rate at which the world's population is now increasing through the introduction of antibiotics and preventive medicine in the underdeveloped countries. The increase predicted in the decades ahead, with China alone reaching the billion mark in four years, is so startling as to give currency to the term "population explosion."

One thing is certain. The increase in the population of the underdeveloped mission countries, overwhelmingly pagan in character, will be so rapid and so enormous as to shrink considerably the Catholic percentage. This indicates that we must devise more effective means and put forth more vigorous and determined efforts to achieve Christ's goal. The fact that the number of billions living and dying outside the Church will continue to mount unless such a resolute and resourceful initiative is taken, underlines the desperate urgency of the task.

THE AMERICAN SCENE

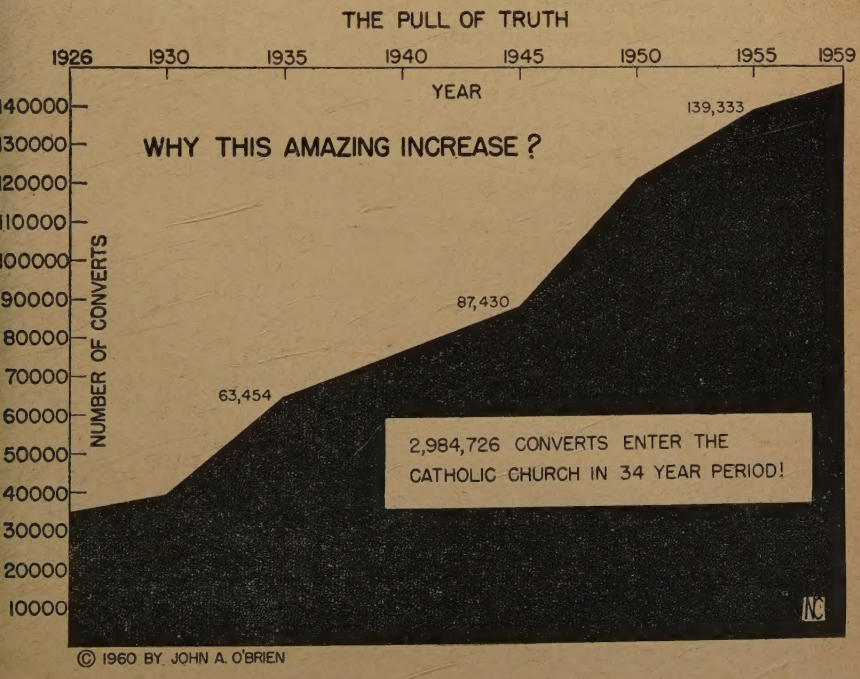
So much for the task on the world scale. While we in America must assume an ever increasing responsibility for the work of the foreign missions, we must tackle especially the job in our own back yard with far greater determination and resourcefulness. Out of a population of 179,000,000 in the United States Catholics number 40,871,302 or 22.8%. It is estimated that there are at least a hundred million people in our country who have no fundamental attachment to any Church

nd for all practical purposes are herefore churchless.

What is the rate at which we are vinning those outside the fold and especially the churchless? In 1927 he effort was first made to gather convert statistics on a national scale vith the result that a total of 35,751 or 1926 was reported. The annual verage per priest was 1.5 converts. The annual total of converts continued to rise until it reached an all-ime peak of 146,212 in 1959. In he 34-year period, from 1926 to 960, a total of 2,984,726 converts vas received. This is depicted in he chart, *The Pull of Truth.*

In the first decade not all the dioceses reported their statistics. Hence it is evident that the true total of converts for that 34-year period would well surpass the 3,000,000 mark. In 1959 it required the combined efforts of 53,796 priests and 40,817,605 lay Catholics to win 146,212 converts—an average of 2.7 converts per priest.

Even when allowance is made for the fact that an appreciable number of priests are in non-pastoral work, the average for those in the pastoral ministry is not impressive. But even more deserving of scrutiny and study is the disturbing fact that



it took 272 lay Catholics to average 1 convert! Here is the great weakness of the Church's missionary enterprise not only in the United States but in most of the other countries as well.

A TRAGIC LOSS

The failure to harness the good will and latent missionary zeal of more than forty million loyal and devoted members of the laity represents the greatest and most tragic loss the Church in America is suffering today. A vast Niagara of potential missionary power is going over the brink, dissipating its stupendous might in froth and foam. The most urgent task facing our pastors is the harnessing of that power and energy to the divinely appointed task of extending Christ's kingdom among the churchless millions of our land.

Look at the staggering increase of adherents won by the Witnesses of Jehovah. In 1940 this splinter sect had a membership of 44,000. Today its world membership has passed the 3,000,000 mark. In its June 16, 1956 issue, *The New Yorker* reports that in the last 25 years this sect has achieved an increase of 2300%!

To what is this staggering and almost incredible increase due? To the crusading zeal of their members. They call at every home in a community, offer to instruct the family in its own home and distribute an enormous number of copies of *The Watchtower* magazine. In contrast to our parishione who, with the help of their pries average one convert for every 2 members, the Witnesses averag one convert for every 9 membe

Not only do Catholics rank f below the Witnesses in conve work, but they rank behind the other Protestant denominatio The *Catholic Digest* survey d closed that 59% of Protestants tri to win adherents as compared wi only 28% of Catholics. This mea that Protestants are more th twice as zealous as we are. T percentage of members of vario Protestant faiths who succeeded winning converts was over 40 the Catholic percentage only 17 The survey further revealed th 72% of Catholics never even tri to win a convert, never once in their lives lifted so much as a fing to win a soul for Christ.

POPES SPEAK

Hence it is that the repeated p nouncements of our recent ponti on the urgent need for the l apostolate would seem to be divi ly inspired. Time after time Pi XI, Pius XII and John XXIII ha appealed to our laity to take th places by the side of their spiritu leaders in the mighty task of exte ing Christ's kingdom, winning c verts and reclaiming inactive me bers.

"We grieve," declared Pius X

that the clergy is quite insufficient o cope with the needs of our times. . . Hence it is *necessary that all nen be apostles;* it is necessary that he Catholic laity do not stand idle, ut be united with their bishops—hat by self-dedication, prayer and ction they cooperate for the reflowring of faith and the Christian reormation of morals."

Stressing specifically the duty of ur laity to strive to win converts, His Holiness declared: "We will regard with special favor all those Catholics who, moved by divine grace, shall strive to help their eparated brethren to obtain the rue faith, preparing the way for hem by dissipating inveterate prejudices, by teaching the whole Catholic doctrine, and above all by howing themselves that charity vhich is the mark of the disciple of Christ."

Especially memorable are his vords: "What would the Twelve have done, lost in the world's immensity, if they had not called loud to others—men, women, the aged and children—and said, 'Let us carry forth the treasure of heaven; help us to distribute it?'" Those words might be framed and placed in all our schools and in every hall where our parishioners assemble.

In similar vein declared Pope Pius XII: "The missionary spirit is not a virtue of supererogation expected of the chosen few. This spirit and the Catholic spirit are one and the same thing. . . . One is not genuinely interested in, and devoted to the Church unless one is interested in, and devoted to its universality; that is, to its taking root and flourishing everywhere on earth."

Emphasizing that the duty of spreading the faith rests upon all Catholics, Pope John XXIII said: "No undertaking is so pleasing to God as missionary work, for it is intimately linked with that duty binding all—the spreading of God's kingdom."

In a nutshell. We are under a divine command to bring Christ's life-giving, soul-saving truths to all men. But a small band of some 50,000 priests can't by themselves bring these truths to the hundred million churchless people of our land. Therefore we must enlist our parishioners, the only effective agency, in the accomplishment of this task. Until we do this in a systematic manner, we won't get to first base. This is the first and most indispensable step in the fulfillment of our pastoral duty of preaching the Gospel to every creature and winning all souls for Jesus Christ, our Lord.

●

Genius is one per cent inspiration and ninety-nine per cent perspiration.
—Thomas A. Edison

The Spirit of the New Rubrics

JAMES F. KITTLESO

THEN the problem became ours," Pope John XXIII writes in his Apostolic Letter, *Motu Proprio*, promulgating the new *Rubrics of the Roman Breviary and Missal* (all quotations are from the Liturgical Press translation; the rubrics are referred to by number). The Holy Father refers to the fact that it has been for him to complete the revision of rubrics begun by Pius XII. Pope John's words—"the problem became ours"—could well be referred to all the clergy of the Roman Rite in understanding this latest revision.

The Holy Father tells us that the "more important principles governing a general liturgical reform" are to be laid before the forthcoming ecumenical council, but that "the improvement of the rubrics of the Breviary and Missal should no longer be put off."

The changes, simplifications and revision of the rubrics now in effect do not present any great difficulties. The Ordo makes their application fairly smooth. And while the changes in the Breviary are more extensive than at first b lieved, most of these are matters shortening and in a few cases suppressions. It will not take lon for all to become accustomed to th genuine improvements which hav been made.

FATHER KITTLESON who contributed many articles to a score of publications, is pastor of St. Cyril's Parish in Geyser, Montana.

NOW IN EFFECT

However, this revision of th rubrics is more than just a gener shake-up and re-arrangement of th rules we follow in celebrating Ma and praying the Office. It repr sents in a very subtle but real wa the progress of the liturgical apo tolate in imparting a deeper appr ciation and understanding of litu gy as the sacred action of the pe ple of God.

It must be honestly admitted th the clerical attitude towards wh used to be called "ceremonies" h not always been profound. We hav been schooled on the importance matter and form in sacramental th ology, on liceity and validity moral theology and rubrics. But was a rare seminary that offered course on *liturgy* in which w studied the history, meaning an prayer-life embodied in the worshi surrounding and enhancing the sa

amental core governed by the ubrics. This lacuna has never been nore obvious than in the general onfusion (and at times hostility) vhich greeted the historic Septem-er Instruction of 1958 directing ctive participation by the faithful n the liturgy of the Church.

This basic ignorance of the spirit f the liturgy is, then, understand-ble. But it is becoming increasing-y less excusable. The publicity sur-ounding liturgical change and the xpectation (by the people them-elves) of some kind of participa-ion are creating a genuine prob-em in pastoral life. And as more nd more Bishops insist on the in-roduction of some form of partici-ation in the Mass, the clergy's re-ponse becomes crucial.

TWO PATTERNS

Generally that response follows ne of two patterns. The first we night call the "letter of the law" roup who introduce the minimum f participation with little or no reparation of the people. The sec-nd we call the "letter-cum-spirit f the law" group who make a great ffort towards understanding the heology of participation and try o use forms which will prove prac-ical and meaningful to the people. At the opposite poles of these two roups are the fraternity of those vho regard participation as useless nd will do nothing until forced; nd the liturgical enthusiasts who want to go as far as possible in popularizing participation, just short of overstepping the limits of the allowable.

Liturgical sophistication is a major necessity if the papal program of a re-activated sacramental worship-life of the faithful is to be successful. There will always remain different degrees of success, depending on the particular capabilities of the clergy involved. But there must certainly emerge a dispelling of prejudice found in the extremes just mentioned, as well as a general movement towards a more unified experience on the parochial level.

For this to be accomplished the first major task is to overcome the unfortunately mechanistic attitude so common towards the performance of sacred functions. Rubrics must not be understood as nothing more than the machinery of ceremonies, but rather as a body of rules ordering worship and based on the underlying goal of liturgy: a dignified, worthy and devout celebration of the Divine Mysteries of our faith. As a result of this celebration we have every right to expect great honor for God *and* the sanctification and instruction of the faithful. Liturgy is not a one way street of worshipping God only, but is also meant to have an effect, a *cumulative* effect on those who participate in worship. It is on this point that we clergy have most consistently failed in comprehension.

THE NEW RUBRICS' SPIRIT

We have tended to regard the Mass as *our* affair—conscious of the rubrics in the slightest detail—appearing before the people as *exclusively* occupied at the altar in a performance at which they are privileged to be present as spectators, worshippers of the Real Presence which *we* bring about, receivers of holy communion which *we* distribute. This has been the status quo. Now we are asked to become conscious of the people, to realize that we are united with them in worship, and that the people have a definitely assigned part in the celebration of the liturgy.

"The most holy Sacrifice of the Mass celebrated according to the canons and rubrics, is an act of public worship, rendered to God in the name of Christ and of the Church. Hence the expression "private Mass" is to be avoided (Rubric No. 269). This "private Mass" mentality has been standard for so long that it is going to be most difficult to "avoid" the expression even in our thought.

"Of its nature the Mass demands that all those present take part in it in a manner proper to them" (Rubric No. 272). For the first time since Trent provisions for active participation by the faithful are made explicitly in the rubrics which are henceforth to be printed in every copy of the *Missale Romanum*. Perhaps we have never thought of active participation a rubrical, and yet this participatio is now legislated for in the *Instru tion on Sacred Music and Liturg* of September 3, 1958, to which th new rubrics specifically refer us.

Here latitude is possible: " choice must be made, howeve among the various ways in whic the faithful may take part activel in the holy Sacrifice of the Mas in such a way that any danger abuse may be removed, and *the sp cial aim of the participation may b realized, namely a fuller measu of worship offered to God, and edification obtained for the faith ful*" (Rubric No. 272; emphas added).

This, then, is the true spirit of th new rubrics. They envision the pe ple of God, united with their pries worshipping God, not merely "silent spectators" (Pius XI's term but as active members of the My tical Body taking their right an proper role in the celebration holy Mass.

SIGNIFICANT CHANGES IN IMPORTANT AREAS

How is this spirit reflected in th new rubrics, aside from the pa sages already quoted? It is an e pression for the most part not e plicitly stated. It is reflected, hov ever in a few important areas.

The liturgical year has been pe ceptibly altered. The new classific tion of feasts has given to the ter

poral cycle a prominence in keeping with its emphasis on the mysteries of Christ. This change was begun by the calendar revision of St. Pius X. Pius XII took up the work again and advanced it importantly with the simplifications of 1955. With the present revision the temporal cycle has been significantly restored to its original prominence, particularly during Lent and Advent. The Sundays have been so raised in rank as to be rarely suppressed, except when certain major feasts occur.

The seasonal liturgy of the year is no longer subservient to the sanctoral.

This has been a long desired reform and is in accord with the liturgical renewal precisely because our worship is meant to nourish the faithful with the Word of God as well as the Eucharist, and the temporal cycle is more clearly a reflection of the *lex credendi* than the sanctoral, treating as it does of the revelation of Christ in His mysteries. The shading down of emphasis on the sanctoral cycle, encrusted as it was with feasts of saints whose cult was neither universal nor popular, has restored the proper balance.

The raising of the Mass for the Bride and Bridegroom to the rank of a 2nd class votive Mass with a *Gloria* (and the same for the Mass of Thanksgiving on the 25th and 50th wedding anniversary) is still another small but significant gesture of recognition for the faithful. It is an important detail which should not be overlooked. (Rubric No. 342.)

One of the most common indications of the clergy's unfeeling attitude towards the significance of the festal and ferial weekday liturgy is reflected in the unending repetition of the daily Mass for the dead. "It is most fitting that these 4th class (or "daily") Masses of the dead be said only when they are really applied for the deceased in general or for certain designated persons" (Rubric No. 423).

The meaning of this wording is unmistakable—it certainly implies a recognition and disapproval of the practice of choosing to say a "daily" Mass of the dead only because it is short and supposedly much "easier" to say than a festal or ferial Mass. And this in the face of the weary complaints universally voiced by the laity who attend daily Mass that only "black" Masses are offered. It has taken on such ridiculous extremes that some daily Missal publishers boast of a specially strengthened paper used in that section of their missals. The new classification of feasts and revised Calendar by their nature make the practice less easy.

Such a practice represents the poverty-stricken understanding of many of the clergy. The word *poverty* is used advisedly, because this unceasing procession of Requiem Masses, chosen freely over the cal-

endar and seasonal liturgy, has worked a certain debility on the clergy themselves. We have too often chosen not be nourished by the meaningful Masses of the Saints and Lenten ferials out of a mistaken sense of convenience and brevity. At the same time we have often deprived the laity even of an inkling of the significance of the liturgical year.

"The proper time for distributing holy communion to the faithful is within the Mass, after the communion of the celebrating priest, who himself distributes it to those who seek it. . . . It is altogether improper, however, that holy communion be distributed by another priest, outside of the proper time of communion, at the same altar at which Mass is being celebrated" (Rubric No. 502).

It is significant to recall that there was once an unhappy time when communion of the faithful was rare enough to be regarded as an interruption of the Mass liturgy itself. (Cf. Jungmann, *Missarum Sollemnia;* Benziger Bros., N. Y.: pp. 408 ff.) This is how the custom of using the rite for distribution *outside Mass* (with the now suppressed *Confiteor*) was introduced into the Mass itself.

This attitude towards the people's communion as something of an addenda to the Mass-rite has lingered and found expression in the custom in large city parishes of sometimes starting the distribution as early as the Offertory, continu ing through the Canon (with ap propriate cessation during the Con secration) until the priest's com munion. Even when not "justified by the time-consuming element o large numbers receiving (Rubri No. 502 makes provision for com munion distributed before and afte Mass for a "good reason"), it wa used on the pretext of brevity.

Rubric No. 502 explicitly disap proves the practice and does so be cause it is completely foreign to th liturgy and active participation. B the suppression of the *Confiteo* (Rubric No. 503), the rubrics off cially restore the communion of th faithful as a part of the uninte rupted unity of ritual in the Mas Both of these rubrics are the resu of the renewed emphasis on activ participation.

"The priest must take great ca to pronounce the words that are t be spoken aloud distinctly and b comingly. He should not go so fa that he cannot pay attention t what he is reading, nor so slow a to become tedious to his hearer (Rubric No. 512).

"LEX CREDENDI . . ."

This rubric again points up common lack of liturgical sensitivi among the clergy. Speed is th greatest single factor in violatin the dignity and solemnity of th liturgy. It is interesting to note th the celebrant should "not go so fa

hat *he* cannot pay attention to vhat he is reading." A delicate way o say that the liturgy must be in- elligible to the priest himself be- ore it can be to the faithful. Our wn reverence and love for litur- ical worship is reflected in our elebration of it, and since the riest is leader in worship, his ex- mple will set the pace and deco- um of the faithful who are to par- icipate.

If one were to sum up the spirit f the new rubrics, no better way ould be found than to quote Pope ohn XXIII writing in his Apo- tolic Letter, *Inde a primis,* on de- otion to the Precious Blood: " 'Lex redendi legem statuat supplicandi.' he law of belief determines the aw of prayer. It is imperative hat the liturgical activities of the Church spring from the faith. . . . If sound faith and wholesome piety direct the lives of the faithful, they will be in harmony with the Church and in communion with Jesus Christ" (Translation from *The Pope Speaks,* Summer 1960; p. 250).

That faith must be expressed by the priest-celebrant not only in his meticulous adherence to the mechanics of the rubrics, but in his whole attitude towards the celebration of sacramental worship. The *lex credendi* will radiate from the altar in his performance of the *lex supplicandi* in such a way that "the special aim of participation may be realized, namely the fuller measure of worship offered to God and of edification obtained for the faithful" (Rubric No. 272).

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Catholic Divorces on the Increase

TODAY, one out of three marriages in the United States ends in divorce, and it is estimated that by 1965 it will be one out of two. In marriages where both parties are Catholic, 4.4 per cent of the marriages end in divorce and in mixed marriages, 15 to 20 per cent end in divorce.

Out of an estimated 53,000 broken marriages each year, about 18 per cent are Catholic marriages, a Catholic magazine, **Jubilee,** reports in a recent issue.

It has been estimated that more than one-half of the divorced Catholics in this country leave the Church and remarry.

Figures vary slightly from one area to another; in the West, the Catholic divorce rate is higher chiefly because of mixed marriages and less social pressure against divorce. At one time, 70 per cent of the Catholic marriages in Oregon were mixed.

— VOICE OF ST. JUDE

The Parent-as-a-Teacher Association

FRANCIS X. CURLEY, S.

THAT young people today, in increasing numbers, are crazy mixed-up kids, flirting with and flaunting both divine and human law to a degree unknown before, is a sad and obvious fact. How to account for it? Where to place the blame? "It's the children themselves," says one. "It's the home and parents," cries another. It's the schools; it's the teachers; it's the post-war chaos; it's the working mothers; it's heredity; it's environment. And that final great evasion: "it's a phenomenon of our times."

In point of fact, it is a little of all these, but the basic responsibility rests with the school and the home, and the basic formation is the result both of heredity and environment. A child, for example, may be born with a highly wrought nervous system and a trigger temper; that is heredity. But, and this is very important, that child can be taught during its formative years to live with such a temperamer and to control it. That is enviro ment.

There's a rather foolish old sto about heredity which bears repea ing here. It seems that two me were discussing the question prenatal influences on the unbo child. One of them was firmly co vinced of their great importan and vigorously repeated several o wives' tales about women who ha had wild cravings for strawberri during pregnancy and then deli ered children marked with stra berry skin patches. He continued this vein for a while until the oth chap became a bit impatient.

"You know," he declared, " that talk is nonsense, and I'm t living proof. Why, when my moth was carrying me she went into record store, and as she enter the store she lurched a bit ste ping over the sill and bumped hea ily against a wall rack. Hundreds records poured down until she w knee-deep in cracked and brok records. And do you know what? had no effect on me, it had no

FATHER CURLEY'S cogent article is meant to suggest some thoughts and approaches, both for sermons and counselling, on a current problem.

ct on me, it had no effect on me, had no effect on me. . . ."

Years ago it used to be fashionble to ascribe all traits and bevior patterns to heredity. The assic example is that of the vilge gossip darkly shaking her head nd muttering: "I knew he'd come no good; bad blood in the famy." Yet we read every day of wonerful people who have overcome most impossible heredity and ade something fine out of themlves and their lives. On the other and, just recently and on a large ale, we have seen examples of venile delinquency involving upr middle class families where the nvironment seemed to be perfect. o it is a most puzzling and perlexing picture.

Granted the existence of a child, ere isn't much of anything that n be done about the hereditary ctor (except in the area of health, course); the child will have a asic temperament, a proneness to rtain ills, a particular emotional ttern, a typical bone-structure nd physique, and so forth. But, om that basis, that foundation, e parent and the teacher must uild the future man or woman, sing the very potent weapon of nvironment.

This environment, it seems to me, n be created through five factors; is is by no means an attempt to haust the subject (nor indeed to haust you.)

1. religious education
2. sex education
3. *general* atmosphere of the home
4. *intellectual* atmosphere of the home
5. discipline

These can all be summed up in the phrase: good example and encouragement, coupled with firm discipline, in a happy home.

RELIGIOUS EDUCATION

The following suggestions are not culled from any books on how to raise a child, but are based in large part on recollections of my own childhood, coupled with reminiscences of lengthy conversations over the years with anxious parents of high school and college students, together with talks with the youngsters themselves, plus a healthy smattering of what I fondly hope is common sense. That last item is old-fashioned, I know; still, no matter what the psychologists and psychiatrists say, when I curl up in bed and heap the blankets around me, I am *not* returning to the womb, I'm just trying to keep warm.

Many of the troubled youth of today are so because they are faced with such incredible uncertainties; it isn't "what will the world be like five years from now" but "will there *be* a world five years from now?" They are cynical and disillusioned because of the mess that their elders have made of the world in which they live. And with good reason.

Many are frightened and lost; this is not to excuse the wrong-doing, the vandalism, the crimes, but it does help to explain them. Many juvenile delinquents will finally come out with the truth in talks with prison officials or chaplains, and it is a bitter and pitiful truth: "I am unwanted and unloved; I had to do something to make myself big and important in the eyes of the gang; the gang is all I have in life." ("O the pity of it Iago; Iago, the pity of it.")

So, in the home, it is vitally important that the child feel both wanted and loved, that the child learn to face life with calm and serenity, based on faith in the providence of a loving God, based on a religious education and upbringing. Here the teacher, however willing, can do very little (frequently, indeed, he is forbidden by law to do *anything.*) The child, in its most formative years, has to have put before it good example in the person of its parents. Morning and night prayers; grace before and after meals, family Rosary (at least once in a while, or during May and October, if not daily), family Confession on a regular schedule, and family Communion, implying family Mass; the attaching of great importance to religious events in the family, such as Baptisms, First Communion, Confirmations, and so forth. (In this connection, more than once have I heard a parent say, after a Baptism, something to this effect: "Well, folks, let's ge the kid to sleep, and break out th drinks.") Incidentally, early intro duction to the priests and nuns important, so that they don't suc denly appear on the horizon of th child like ominous and flappin buzzards.

SEX EDUCATION

Closely allied to the teaching an practice of religion in the home the topic of sex education. Th field is one that belongs, or shoul belong, almost exclusively to th parents. And parents are gravel and sinfully and shamefully neg lecting their overwhelming obliga tion. The schools don't want to d 't, nor should they have to do i and the only reason they have i various instances attempted to tak over is the dereliction of the pa ents. Unfortunately this parenta dereliction stems in part from th 17th Century heresy of Jansenism many people feel that the bod and bodily functions, and especiall the act and organs of procreatio are "dirty" things, things not t be spoken of. Nothing could b further from the mind of the Cre ator who looked out upon His un verse "and saw that it was good

Modesty within the home is, c course, basic; and this applies t language and stories just as muc as to hem-lines. The child's earl questions should be answered sim ply and frankly, giving just enoug

nformation to satisfy the here-nd-now curiosity, with enlarging nowledge as the child grows and s better able to comprehend the vonderful functions of the human ody. The alternative to this sensi-le approach does not bear con-emplation: ignorant half-truths and listortions, gutter-derived, a sense f shame about the glorious fact of ex, that can warp and frequently uin the emotional life of the child. Vhen this happens, the parents are ravely to blame.

ENERAL ATMOSPHERE

Along with the modesty and rankness (there is no contradic-ion between them) there is the hird point of the general atmos-here of the home. Is there tension etween the parents, or bickering vith relatives or in-laws, whether isiting or living in? The child enses these quickly, no matter how leftly we think we cover them up, nd it chips away at the security f his little world. Is the telephone sed day after day as an instru-nent for gossip and slander and lefamation? Can one justly expect child, hearing such talk day after lay, to grow up with a high regard or his fellow man, or for the repu-ation of his fellow man? Is the ouse sloppy? Oh, a house should ook lived in; I don't mean that one s ready every moment to open the loor to a photographer from *Home Beautiful;* but neither should the decor be pigsty modern. How about table manners? those of the parents; a child imitates what it sees. Is anything discussed at table other than the dismal doings of the Red Sox? What language is used in the child's presence? How about the magazines that come into the house? I know of many mothers who wonder, with genuine worry and sorrow, where on earth their children get such strange notions about sex, why their children are so precocious in these matters, why they seem to know more and stranger facts than we ever did at their age. These same mothers belong to book clubs that send them bosomy bedroom novels every month. Could part of the answer be there? I venture that it is not impossible.

INTELLECTUAL ATMOSPHERE

That covers briefly some of the general aspects of the home. Let us now come down to the intellectual atmosphere of the home. Basically what is necessary is an interest in the child's interests, together with mild directives towards new and wider interests. There is a story in the book *"Auntie Mame* where young Patrick recalls trying to tell his father about some project in which the boy is immensely interested, and the father replies: "Not this morning, Patrick. Your father is hung!" Not necessarily fatal to communication, that one incident,

but it could be. So what if the youngster does bring home a snake or a dead bat or a half dozen smelly birds nests? He is questing, seeking, searching, and most of all learning. To him these are treasures. It is crushing to him to have them immediately, and with much clucking, tossed away.

I would be ecstatic to see revived in the home the happy old practice of reading aloud for a half hour or so after dinner, each parent taking turns, and then the children themselves as they grow old enough to participate. And good books, of course. It would go a long way towards solving the comic book phase. A library card and a weekly visit with one or other parent to select some books, making it (and this is very important for forming attitudes) a treat, not a chore. Good music, created if possible, around a piano or other instrument; or listened to together by means of an FM station or a phonograph. Records in excellent quality and quantity can now be taken out of the public libraries just as can books, so the expense is negligible. Begin with the simpler things, light orchestral music and operettas, Gilbert and Sullivan; and then gradually go on to symphony and opera. There are any number of fine books for beginners in any branch of music which the parent can read, and can then educate the child early to an appreciation of good music, surely one of the great joys in life. This would handle very nicely the rock and roll phase. Parents should participate in sport too, if not actively then by showing marked interest in the games and competitions, by having the team in for cookies and milk, or by taking them on a hike or camping trip. By the way, in this connection it is most important to avoid the notion that winning is the vital thing. Little Leaguers, take notice!

As part of this intellectual atmosphere, the child can learn early in life what the purpose of education is; not the almighty dollar, but the acquirement of wide mental and spiritual horizons enabling him to lead a richer and fuller life and in the process to accomplish the only task for which he is put on earth, the salvation of his immortal soul. The purpose of education is not to go to a socially acceptable school and meet socially acceptable people who will be socially acceptable business contacts later on, after the socially acceptable marriage, with the ensuing years spent in becoming very, very, very rich. On this as on all questions, the child will absorb *his* attitudes from the attitudes of the parents.

DISCIPLINE

Lastly we come to the question of discipline. On this point I am uncompromisingly, unyieldingly, fixedly old-fashioned. If a parent tells me that there has never

been an occasion to administer some form of corporal punishment to the child, I reply: "You are either an idiot, or (which is much more unlikely) you have begot a saint." No wonder young people today have no respect for authority; why should they, how can they, when they have never learned at home what authority is? Firm discipline, so long as it is fair and plays no favorites, has never yet lost the love of a child. In this connection, speaking for a moment of older youngsters, what teacher can compete with a parent who allows the grammar of high school student unlimited use of radio or television? What social worker, or police officer (or priest, for that matter), can do anything to reach or help youngsters whose parents allow them an automobile several nights a week, or even, God help us, an automobile of their own? "But Dad, all the other kids can do it, why can't I. See, you're not fair!" No parents who allow such adolescent whining to sway them are worthy of the name. And teen-age going steady? Absolutely out. All this sounds strict? Sure. It is. It is as strict as the obligations of parents are great.

CONCLUSION

A priest or teacher can never take the place of the parent; but a parent can and must during the formative years take the place of both to a large extent. When all cooperate the results are happy. Where there is encouragement, firm discipline, and good example in a happy home . . . where there is what I call the *Parent-as-a-Teacher Association,* there is hope for the future of our precious youth, our precious church and our precious country. And there is glory stored up in heaven for those parents who have administered a high and holy trust both wisely and well.

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Priests Are Men

YOU must never forget that priests are, and that they remain, men. God does not perform a miracle to wrest them from the human state. The priesthood does not of itself give a person the power to do everything or to excel in everything. It is important to remember this lest you fall into a very old error . . . that of dehumanizing the priesthood and consequently of setting the priest outside of ordinary life. That does great harm for by thus isolating him, as unbelievers do, to the exclusive realm of ceremonies . . . he is deprived in good part of his reason for being. If men refuse to pass through him, he no longer can be, at least fully, their mediator.

— CARDINAL SUHARD

The "Hoodlum Priest" of St. Louis

ALBERT J. NEVINS, M. M

IN our apostolic work, what are we doing for the thousands of men in our prisons? Pope John, in the first weeks of his pontificate, thought it his duty as Christ's vicar to visit the prisons of Rome. Are we following the lead of our Holy Father?

The work of one man might inspire us and give us some practical ideas as to the possible programs we can initiate in our cities. Father Charles Clark, S. J. of St. Louis, Missouri, has for many, many years been associated with various forms of the apostolate centering around the needs of all who have been involved with the law. His work started with retreats to prisoners. From this beginning the interest was aroused which has led him to the founding of Halfway House.

HALFWAY HOUSE

Father Clark noted the large proportion of returns to prison; he also noted the fact that wherever there were sufficient intelligent parole laws, there was much less repetition. It was these two discoveries that brought the project into existence. He asked himself: "Why are these facts true?" It occurred to him to him that for a man suddenly released from prison, jobless, friendless, moneyless, it was practically impossible to make the readjustment to normal constructive citizenship. Conversely, when a man was given any evidence of confidence and trust and assistance in the first difficult months after parole, the rehabilitation was more liable to succeed.

The way in which Father thought these facts could best be translated into action was the existence of a haven where a man might find himself, away from the cares and dangers of the "ex-con" stigma. To implement this he bought, with the financial assistance of a local Jewish lawyer, Maurice Shenker, an old public building and located there the first Halfway House.

Presently, the main function is a center where a man can stay immediately after his release from

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FATHER NEVINS, well known editor of Maryknoll Magazine, sent us this report on the work of Father C. Dismas Clark, S.J., with ex-convicts in St. Louis, Missouri.

prison until he is settled; some are paroled directly to Halfway House and others come at the end of their sentences. Each man who is working contributes something towards the maintenance of the house. Many who have left remain its benefactors. These are often the men who have benefited from the busy employment service which places the men in positions they can fill.

It is well known that it is difficult for an ex-convict to get work. Faced with this problem, having no funds, he is often tempted to seek help from his old friends merely to survive. This is the fatal step; once back to the old environment, temptations ensue and inevitably another offense occurs. Knowing also that the return to old haunts often comes from lack of any way to spend one's leisure time in the period before new wholesome friendships are formed. Halfway House is a center where the residents can entertain friends, make use of a library, train themselves in a trade in many other ways re-make their characters. It also affords dental, medical and psychiatric care for the men who are hampered in their adjustment by needs in these areas.

Father Clark's work has caught the public eye in America and gained the support of various civic, religious, labor, and business groups. It has been well documentated in the popular press also, and the best proof of the interest the work has aroused and the greatest tribute to Father's efficient use of modern techniques is the current production of a full length film recounting his work, "The Hoodlum Priest" which was just released for United Artists under the banner of Murray-Wood Productions.

Although Halfway House has maintained a non-sectarian character to ensure universal support in pluralistic America, it can not be doubted that all realize that their friend is doing all for them out of love for Christ. He is always available for the sacraments and for personal guidance. It should also be noted that the Catholic spirit is present everywhere mainly by the books in the library and by the presence of a chapel.

Any large city anywhere in the world has its prisons and every day men leave these prisons with the same problems that face them in St. Louis. But not all are lucky enough to have some place to go in order to help them fit themselves back into society.

CHANGE OF ADDRESS

Please give us advance notice of a change in your address and allow four weeks for the change to become effective. Send your new address with your old address. If possible clip your name and old address from the envelope containing our magazine.

WHAT CAN BE DONE

No one need be dismayed by the technicalities and development of the work in St. Louis and think that he could not achieve a similar result; any place where a man might find hospitality and a place to stay while searching for work would be sufficient for a start. A man cannot survive for long in a big city with empty pockets without deciding to fill them somehow. We must face the facts; these men are weak and are desperate enough to commit crime again, especially when daily they are told "no ex-cons hired here!" Who of us would not despair and become bitter toward the society so rejecting us?

If a priest is too involved in other works, he can suggest this to the active lay people in his parish. It is an ideal project for militant lay groups. The priest could guide it without giving his full day to it. If the work grows, his bishop might elevate it to diocesan level, as it seems it should be. After all, here too (especially here), souls are at stake.

Work of this sort, whether institutional as Halfway House or personal, e.g. accepting parolees in our custody, is especially urgent today. We must remember, even if the fact disturbs us because it is called to our attention so much, that we are losing and in many cases have already lost the worker, the poor, the proletariat. It is from this class, so far from our ordinary ministrations, that most prisoners come. Some seminaries allow their students to spend their free afternoons at local prisons, playing cards, ball checkers and chess, or just talking. No direct evangelization is attempted, but what a fruitful practice! We *must* gain the respect, confidence and love of the level of society found in prisons whether by visitation, correspondence, or in more specialized ways such as Fr. Clark's. If we do not, we will be able to have little impact with our "respectable" church on the lives of these people.

We must look on this work, at first sight merely civic or humanitarian, as truly a work of mercy both corporal and spiritual. We limit our concept of Charity to helping people when they are in need; it is also working so that future generations will not have to experience the same need. Charity is not merely remedial but also preventive! Anything done for the destitute prisoner is not only of value *now* in that he is fed and sheltered and clothed but also in that this help shown him can possibly change his life for the *future*. We must not limit our thinking to helping the unfortunate ex-convict get a *meal* but we must expand it to helping him get a *job* and a new hold on himself and society. We must further expand it to take in the vision of all future generations of men who will have experienced a jail sentence; we must do anything we can to break the frightening recur

rence of offenses. This is the type of spiritual and corporal works of mercy the twentieth century demands.

All the reasons given above for the importance of prison work among the de-Christianized are also applicable to the pagan. There is a bond of mutual help among men together in prison; a favor is appreciated and returned. We can enter this relationship and win friends for Christ by showing His love. These men are not thinkers and will not ordinarily be drawn by argument or sermon (assuming there is a chance of a sermon penetrating their environment) but they do respond to sincere manly efforts to help them help themselves. *They* will never be *hearers of the word* unless *we* become *doers of the word.*

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The Unique Fraternity

"THERE happens to be in this world of strange social conventions one friendship that transcends all conventions and knows no rules.

It is the brotherhood of Catholic Priests.

There is not, I swear it, under the stars an intimacy more reckless or more profound than the bond between one Catholic levite and another.

It needs no coaxing, no prelude, no ritual. It is subject to no formality. We meet and possess one another instantly. There is not the shadow of a barrier between us, neither age, nor antecedents, nor nationality, nor climate, nor color of skin.

Ours is a blunt, rough-hewn affection. It almost forgets to be polite. I can sit at his table without invitation; sit in his study and read his books before I have ever met him; borrow his money or his clothes with no security.

His home is my home; his fireside, my fireside; his altar my altar. I can give him my confidence promptly and without reserve. I can neither edify nor scandalize him. We can quarrel without offense, praise each other without flattery, or sit silently and say nothing and be mutually circumvented.

How and why all this can happen is our own precious secret. It is the secret of men who climb a lonely drawbridge, mount a narrow stair, and sleep in a lofty citadel that floats a white flag.

Singly we go, independent and unpossessed, establishing no generation, each a conclusion of his race and name; yet always companioning one another with a strange sympathy, too tender to be called friendship, too sturdy to be called love, but which God will find a name for when he searches our hearts in eternity."

—Rev. Cyril V. Leach

The Church of the Open Door

ERNEST F. MILLER, C. SS. R.

THERE is a religion at large today, particularly in the United States, that calls itself "The Church of the Open Door." This title could mean that the temples of the sect have doors that are always kept open. If so, it must get quite cold for the worshipers during services on Sundays in the months of December and January in states as far north as Wisconsin and Minnesota. And the coal or oil bill must be astronomically high because a janitor cannot heat the great outdoors when the temperature is around zero without the congregation feeling the squeeze on its collective pocketbook.

This is said by way of joke. Let not the members of the "Open Door" Church feel offended if their eyes happen to fall upon these lines. No disrespect or insult is intended. It is obvious that the title of their Church should not be interpreted literally. What it really means is that everybody in the world is welcome to worship with them in the places where their services are held. In other words, there is no discrimination, no segregation, no "regarding of persons," which, of course, is a laudable practice for any Church.

However, there is one church in the world that has a special reason for keeping its doors open. This means not only metaphorically in the sense of always being ready to receive any person of good will as a member, but also literally in the sense of letting anybody at almost any time actually come into its prayer and worship-buildings and pray or rest, or just sit down in a pew and look at God, Who is present on the altar. The Church that can be so described, of course, is the Catholic Church.

WHY IT SHOULD BE OPEN

This, however, must be reported. Whereas most, indeed practically *all* Catholic churches keep their doors open and unlocked at all times during the day, *some* Catholic churches in all countries do not except for the time of Mass and other religious services. As soon as the services are over, the sexton or one of the assistants delegated by the proper authority proceeds to the doors with keys and bolts and

FATHER MILLER, formerly with *The Liguorian*, is currently working as a missionary in Siam.

bars, and so effectively locks up all entrances that the vault of a bank could hardly be more securely protected against invasion. In a number of European Catholic churches the premises on which the churches stand are surrounded by a high stone or iron wall. Not only are the doors of the churches locked but the great gates of the fences are chained also. A person would almost have to be an expert safe-cracker to penetrate the defenses of such impregnable churches in order to call upon our Lord.

This is a sad and bleak statement to make. It is not as it should be. The doors of Catholic churches should not be locked during the waking hours of parishioners and passers-by who might be in need of a visit with the Lord for the solving of a problem or for the finding of sympathy in a sudden and serious sorrow.

The reasons why the doors of Catholic churches should not be locked are clear to those who are gifted with the faith. The one *great* reason is the Blessed Sacrament. Our Lord said, when He was here on earth, that He would remain with His children even after His ascension into heaven. He would stay with them in the substance of His Body and Blood under the appearance of bread and wine. The Eucharist would not be merely a shadow or a memorial of Himself. It would be Himself in person, the identical Christ who walked the earth those many years ago and who died on a cross on Good Friday for the salvation of the world.

HE DWELLS AMONGST MEN

Why did our Lord decide to remain on earth even after His departure from the earth? To feed the souls of men with the divine food of His Body and Blood and *to dwell amongst men,* in the shadow of their homes, on the streets that they traversed, amidst the shops and stores where they did their business and their purchasing, *so that they could come to Him in all the troubles and difficulties and tragedies of their daily life.*

St. Alphonsus cried out in one of his beautiful prayers: "My Lord Jesus Christ, who for the love which you bear to men, *remain night and day* in this Sacrament, full of compassion and of love, waiting for people, calling people, welcoming the people *who come to visit You,* I believe that You are truly present in the Sacrament of the altar."

The home that our Lord has selected for Himself in the world is the Catholic church. He reigns from the altar. He conceals Himself in the tabernacle. A Catholic church *must* keep our Lord in its tabernacle if there is a priest in residence to take care of the needs of the church. When permission is given by the bishop to a priest to build a new church, implicitly contained in the permission is the command to reserve the Blessed Sacrament in

the tabernacle as soon as the building is finished.

No Catholic church that has a priest living nearby dare refuse the admission of our Lord when He knocks at the door and says that He would like to come in. The Infant Jesus may have been refused the inns of Bethlehem on the day when He was born. He dare not be refused the hospitality of the Catholic churches of the world today now that He has made His will known to the effect that He *wants* to establish a domicile in the Catholic churches of the world today.

Of course, even in the church that is most securely barred and bolted there is always a door *somewhere* in the building that is kept open and that leads into the church. But where is that door as a rule? Off in a corner. It is almost necessary to hire a guide to find it. A stranger, wishing to visit the Blessed Sacrament, would never find the door unless he went through the embarrassing procedure of dragging the housekeeper away from her oven or her washtub, or the pastor away from his breviary or his breakfast in order to be shown by diagram or by much finger-pointing and arm-waving or even perhaps by the aid of a passing school boy just where the entrance was.

This is not as it should be. Nobody should have to go through so complex a ritual in order to have an audience with God, especially when God is in the church for the very purpose of granting audiences. He is not in the tabernacle to give glory to the trimmings of the tabernacle or to honor the empty benches in the church or to bless the hollow reaches of the transept. He is in the tabernacle *for the people.* And He wants to be surrounded by people

REASONS FOR LOCKING DOORS

No one can deny that there are weighty arguments in favor of locked churches.

There is the danger of thieves. An unlocked church is said to be no safer from robbery than an unlocked, empty bank. The only way to keep the thieves out of a church or a bank is to keep the church locked.

It need not be pointed out that a Catholic church is not a bank, or at least should not be a bank. Banks are places for the storing of money. No Catholic church should be a place for the storing of money.

It may be that because certain Catholic churches are turned into quasi storehouses of money that the interest of professional and amateur thieves is aroused. There can be such a thing as a superfluity of vigil stands, poor boxes, collection baskets and the like in a Catholic church. Only rarely does one hear of the altar vessels or anything associated with the altar being touched by robbers. It is the vigil stands and the other boxes holding money that they are after. The

vant the coins dropped into these boxes by the faithful. They know hat sometimes these coins mount ıp into quite a tidy sum. And if here are countless boxes in the church, a small fortune can be picked up only at the expense of a little caution and a well-selected moment for the operation.

The question that should be debated is whether or not it is a good hing for a church to have so many coin boxes scattered about that in order to protect the money that is n them our Lord must be cut off rom the people and locked in like a prisoner except for the time when a Mass or a novena service is in progress. If a choice has to be nade between the coin boxes and our Lord, it seems reasonable to say that our Lord should be given he preference.

Of course, the case can honestly be this that many coin boxes in a church are necessary—for the poor, for the Legion of Mary, for the vigil ights (people have a right to light a vigil light if they want to), for lowers for the 40 Hours Devotion. The devotion of the people and financial position of the parish both demand these boxes. There is nothing objectively wrong in having the boxes in the church under such circumstances. But the church should not be locked up in consequence. Surely there are other precautions that can be taken.

Better than police forces, drawn guns and elaborate traps and fire bells for the prevention of church robberies, is a strong appeal to the people to make frequent visits to the Blessed Sacrament in the course of the day. It is not expected that the church be left open at night. But could there be robbers, even in a church containing a hundred coin boxes, if constantly during the day there were men, women and children scattered throughout the church praying to our Lord? The robbers might just as well get up in the pulpit and announce that they intended to stage a robbery. They would be seen as soon as they drew out their tools to begin their operation for securing the money.

However, a program of talks in which people are urged to visit the church, should not be introduced merely for the purpose of preventing the church from being robbed. That would be a species of hypocrisy. Visiting the Blessed Sacrament is highly meritorious in itself, aside from the fact that a by-product of such visits might be the prevention of an attack upon the coin boxes. The people should be urged to come to church, not as policemen, but as visitors of God.

Another reason for the locking up of churches is the fear that people, and here again, especially children, will dirty them if they, the people, are given free access at all times. They drag mud in from the streets, track up the floor, and scratch and deface the pews.

Again, the answer must be found in faith.

RIGHT OF SANCTUARY

Is a clean but empty (because it is locked) church to be preferred to a disordered church, yet one that has a steady stream of people coming in to pay their respects to the Lord? Those whose faith is not too strong will vote for a clean church and locked doors. To them an empty church doesn't make much difference because they never visit a church anyway except on Sunday when they go to Mass because they have to. Those with a strong faith in Christ's presence in the Blessed Sacrament will prefer the dusty floor and scratched pews of an open church to the spotlessly clean floor of an empty church.

This may sound far-fetched, but there still is a place in the lives of men, even now in the twentieth century, for the exercise and the enjoyment of the "right of sanctuary," not to escape the police, but to escape the world. In the dimness and the coolness and the unworldliness of a Catholic church, before the burning sanctuary lamp that proclaims the fact that our Lord is on the altar, one can lose the world for a moment and live in the realm of God.

But how can one escape to the sanctuary, away from the worries and the miseries of daily life, if all the sanctuaries of the world are locked up? How can one seek out and find God when one needs God (one's need for God does not work according to a schedule—it arises at unexpected moments) if God is shut off in a building as a criminal is shut off in a cell? Far better for the church to be robbed of all its material possessions than for the people to be robbed of Jesus Christ. Let the door be kept open—so that throughout the day they may come to His feet with their love.

●

The Blueprint for Greatness

IT must not be overlooked that America spends three times as much on advertising as on education. Clearly, then, the American vision, the American dream, the American way of life, needs a mighty shaking as well as a mighty hand to shake it out of its slumber. For too long it has been denying on a gigantic scale the plain statement of the Gospel: "A man's life does not consist in the abundance of things." For too long it has been confounding pleasure with happiness, a good time with the good life. For too long it has trusted in the multiplication of gadgets, and forgotten its own formula for happiness and blueprint for greatness: In God we trust.

—Rev. Thomas Hatlon, in *Hiberni*

Priest's Spirit of Faith

GUSTAVE THIBON

CHRIST asks from us a burning faith, without which our priestly life is an absurdity. Without a radiant faith our apostolic life is barren.

In the gospels we have all noticed that Christ demanded an act of faith from all who approached him. There is no cure mentioned which was not dependent on such an act. Jesus often stressed the need for faith.

The faith which Jesus expects from his followers, and particularly from his priests, is something other than an intellectual adhesion to abstract truths. It is the commitment of all to one Person, to his divine Person.

This is a commitment which has its obscure aspects and in a certain sense its dangers, because God, out of respect for our free will, wishes that in the act of faith there should be enough light for reason to believe, yet enough uncertainty that we may merit for believing.

That is why faith is such a beautiful homage to pay to God. It is a choice made in his favor. Under the influence of grace, which is never refused to those who ask for it with a sincere heart, one prefers the word of Christ to one's own judgment, the will of Christ to one's own personal interests. This choice will be as much a work of love as an act of the mind. "I know him in whom I have believed." I know him in whom I have placed my trust; I know him to whom I am consecrated.

This cry of Saint Paul resembles that of Saint John, who summed up the faith of the early Christians in these words: "And we have known and have believed the charity which God hath to us." (1 John, 4:16)

There is a knowledge which only proceeds from love, a knowledge which ends in a complete gift. "The faith of a priest must be so strong," said Pére Sanson, "that he can say to Christ: 'Your life will be my life, your death will be my death.'" A priest who did not have this burning faith would not know how to correspond with our Lord's demands. "Without faith it is impossible to please God."

ABSOLUTE NEED OF FAITH

Without faith life has no meaning. Our words, our gestures, our genuflections, our celibacy, mean nothing. If we have faith, every-

thing becomes clear. The cross, the eucharistic host, suffering, sacrifice, death. The invisible becomes more real than the visible. The eternal has a greater value in our eyes than the transient. Our scale of values bases itself on that of God. It is through his eyes that we see everything, going beyond appearances to find in everything and in everyone the deep reality, the sole truth, the only truth that counts. Saint Benedict calls it the light which transfigures, the divine light. Saint Paul says: "Faith is the substance of things hoped for, the evidence of things that appear not." (Heb., 11:1)

The more ardent faith is, the stronger it is for the hour of temptation. "The life of man upon earth is a warfare." (Job, 7:1) It is normal for us to have to struggle. Where would be the merit in conquering if we did not experience some attack? The devil is intent upon the souls of priests because he knows what he would gain by making them fall. "Be sober, and watch; because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour." (I Peter, 5:8) The victory, however, will be sure if faith is unyielding. "Whom resist ye, strong in faith." (I Peter, 5:9)

According to the Council of Trent, faith is the foundation and root of sanctity. Is not that an echo of Saint Paul's phrase: "the just man lives by faith?" (Heb., 10:38) Just as roots reach down into the soil in order to drink in the nourishing juices necessary to life, so faith must plunge deeply into God to imbibe those 'juices' which give vitality to our priesthood.

When the roots dry up, the plant dies. When faith becomes weak, our priesthood loses all strength and beauty. Conversely, when our faith intensifies, our priesthood expands and produces abundant fruit.

There are, moreover, graces of intimacy with God which will be the reward for this growth in the life of faith. "And I will espouse thee to me in faith: and thou shalt know that I am the Lord." (Osee, 2:20) There is always a great expansion of the heart corresponding to our progress in active faith.

THE WORLD OF FAITH

We know only too well that the contemporary world is impregnated with materialism. It would be useless to groan or complain about it. To us is given the task of bringing light back into the world. "You are the light of the world." (Matt., 5:14)

For many men today all that counts is what they see, what they touch, what they can get. We must be witnesses to invisible realities. Often the world in which we live has too many pagan reflexes. Hatred, violence, impurity. It is our duty to teach it Christian reactions.

In large measure it depends on us what ideas people have of religion. Souls should feel that Jesus

Christ is not something but someone, that he is not a neutral, distant being, but a great friend with whom we have personal relations. When we speak of him, when we pronounce his name, something of our soul, even more, something of our love, should be in our voice. Nothing is so contagious as a burning faith which radiates unconsciously, even to the person who possesses it.

If souls feel that we really believe what we say, and that we act in conformity with what we say, their faith will be awakened and strengthened. Our attitude at prayer, our manner of making the sign of the cross, the respect with which we pronounce the words of Mass, have, unknown to us, more influence on souls than a carefully prepared sermon.

It is what we are, or at least try to be, which influences people much more than what we say. "One does more good by what one is than by what one does or by what one says." We, who are ministers and distributors of realities which are invisible, should be men who know how to look beyond appearances.

Many people look up to us, more or less consciously. In any case, many have their eyes focused on us. For them we are men who have official relations with the "Great Beyond." Even for those who do not share our faith, we are not just the same as other men.

What they expect of us is a vital reply to the question which, one day or other, in the face of a severe trial or the loss of a dear one, will obtrude itself. "Does God exist; does the soul live forever?"

It is not a matter for a definite, final reply, still less of a commonplace word of consolation. It should come spontaneously from our heart, because the genuineness of our whole life is being vouched for. It should be one of those words of wisdom which are sufficient sometimes to reverse and change the direction of a man's life.

We do not think enough of the power of our faith. What people expect of us, what they will never be surprised at when we give it to them, is Christ. What a pity it would be to appear only as an organizer, a professor of religion, a social reformer. Above all men, we should make Christ known. "Woe is it unto me if I preach not the gospel." (I Co., 9:16) The more souls that there are in darkness, the more vivid should be my faith. "To enlighten them that sit in darkness and in the shadow of death: to direct our feet into the way of peace." (Luke, 1:79)

What a pity to be timid, to try and make people overlook the fact that I am a priest. In our hearts we want them to say: "What a decent chap!"

(Reprinted from *Before His Face*, an outstanding new book of meditations, published by Herder and Herder, New York).

WILLIAM ALLEN, C.J.D.

QUID IN CASU?

In the recently approved Rituals, Latin and the vernacular are printed in parallel language. If so, must the priest read the prayers in both languages? Would the use of English only invalidate a blessing?

In the approved Ritual for the United States with the vernacular and Latin, the rule given in the introduction of the Ritual tells us that when the English parallels the Latin, then, the priest has the choice of language; however, when Latin only appears in the body of the text, then, only Latin is to be used. The priest may repeat the prayers said in Latin in the vernacular for the benefit of the by-standers. The Sacred Congregation has made but one change in this rule: the Nuptial Blessing given during Mass must be recited only in Latin.

✦

What is the attitude of the Church about "mixed choirs?"

The Sacred Congregation on April 23, 1957, ruled: "mixed choirs of men and women are allowed by way of exception and always with the approval of the local Ordinary, provided that the choir is never placed in the sanctuary or behind the altar and that the men are separated from the women." By separation it is not meant that they should be out of sight of one an other; nor does it mean that they must have access to the organ lof by different stairways, etc. Some authors hold that the console of the organ is sufficient separation of the sexes; this would seem to be the general acceptance here in our own country.

✦

What is the new regulation abou gaining the indulgences for th recitation of the Rosary via th radio?

It is really not a new regulation: i the recitation is "live," i.e. a rea person recites the rosary over th radio, then the indulgences may b gained. This has been always th rule.

✦

May we approve of going to shower given by friends to Catholic who is to marry outsid the Church?

We certainly cannot *approve* of thi since assisting at a shower is a man ifestation of one's joy at the goo fortune of another. In this case there should not be joy but sorrow since sin is about to take over i a soul born once to the Holy Spiri We might tolerate *assistance,* a such events, if it were plain to a that we do not approve and tha

ve are there simply as a social function; and there is a serious reason ustifying our presence. Such cases night well be verified if it were a lose relative with whom we have ried to remonstrate but without uccess on the point; or in an office, vhen a group is organized to conribute to a gift; or, if by not conributing, we might suffer notable arm in the loss of a job or of a riendship, etc.

✦

Ve are sometimes asked by Religious as to the matter of the vow of obedience. Does every item of the Rule bind in virtue of the vow?

do not think that any theologian vould hold that all items of the Rule bind in virtue of the vow of bedience. Fr. Fanfani, O.P. writes: only the legitimate commands and precepts of the Superior constitute he proper object of the vow and ot the constitutions in reference to he doing or not of anything. These vill not oblige in conscience." Beste vrites that a particular rule or point f the constitutions of a religious institute will not oblige under the ow of obedience unless such an bligation is expressly stated; or, nless the Superior makes it the object of a direct command to be fulilled in virtue of the vow.

✦

Failure to file one's income tax is considered by most Moralists as a sin, but does not involve restitution. Would not the obligation to file even though tardy with the accompanying penalty be restitution?

It is true that most Moralists would hold as obliging in conscience the payment of income tax and the filing of one's accounting thereof. There might be room for the penal law theory herein, but it is not the popular theory today, when Social Justice is to the fore. Paying the penalty for late filing is not restitution, since the tax payer in these circumstances not only pays what he really owes, but a bit more, for failing to file on time. Moralists have in mind someone who does not file and thus evades payment of his taxes.

✦

If there is no Oriental church in the neighborhood and a family of a certain Oriental rite presents a baby for baptism, may I validly baptize the baby and in what rite does he become inscribed?

Because of the inavailability of an Oriental priest there is a grave necessity created in virtue of which you may validly and licitly baptize the baby and it will be inscribed in the Oriental rite of its parents if both are Catholics or of the rite of the Catholic parent. Canon 6 of their Code tells us that the baby is ascribed to that rite in which he *should have been* baptized by law. What if the parents are not Catholic? Then the child belongs to the rite in which he was baptized. (Can. 98)

What about Oriental converts to the Catholic Faith? Canon 11 of the Oriental Code says *"baptized* non-Catholics of an Oriental rite when reconciled to the Catholic Church may embrace whatever rite they

wish but it is hoped that one's proper rite will be retained." Canon 12 tells us that an *unbaptized* person embracing the Faith may freely choose any rite whatsoever. If the convert chooses to belong to the Uniate Church then the priest baptizing the convert should notify the Bishop of the rite chosen.

✦

If an Oriental father receives permission from the Holy See to change over to the Latin rite do all the children ipso facto follow him?

Canon 10 of the Oriental Code states that all the children who have not yet reached the age of puberty (boys 14 and girls 12) are transferred ipso facto with the father or in a mixed marriage with the mother. All others would have to obtain special permission to transfer. This change on the part of the children presupposes, of course, that the children have been baptized in infancy and are of the same rite as the father or the mother. It could very well happen that the children, after the age of 7, might have been baptized on their own, and as adults in the eyes of the Code, might have chosen a rite of their own. In such a case, these would not be transferred by the change of rite on the part of the parents. (cf. Bender O.P. "Ritus Filiorum Impuberum" in *Revue de Droit Canonique,* March 1959, p. 89).

✦

If a parish choir is incapable of singing correctly the liturgical texts prescribed for a function may we abbreviate them or omit them entirely?

In n. 21 of the instruction *Musica Sacra* it is explicitly forbidden to change, modify or omit anything of the prescribed texts even in the case proposed by the inquirer. It is conceded however, that if the choir is small or not too proficient, then, the texts may be recited or sung recto tono but in their entirety and this even with the organ accompaniment.

✦

Is it a sin on the part of those waiting to go to confession who make no effort whatsoever to keep from hearing what the penitent is confessing?

If there was malice in this indifference on the part of the listener there would be a sin against the virtue of religion. Most of the time there will not be malice but simply neglect of elementary politeness. However, such people should be admonished that they are bound by a serious obligation to keep secret all that they heard from the confession. This secret is something sacred and its violation would be a serious sin against the virtues of religion and of justice and the violation could be made by word, by sign and by act. They must be reminded that they cannot even mention anything of the confession to the penitent himself. Should they knowingly violate the secret of the confessional a lay person could be punished by severe penalties not excluding excommunication itself (Can. 2369 n. I, 2)

s there any official, universal law in the Church as to the wax content of the sanctuary light candle? I mean by that, the candle that replaces the old oil lamp, always to be burnt before the tabernacle with the Real Presence?

n 1957 the S.C. of Rites declared hat the paschal candle, the two andles for Mass and the candle vhich in many places is used intead of the lamp before the Blessed Sacrament, should contain a *suitble* portion of beeswax. It is left o the Conference of the Bishops in ach country to determine what suitable" means. It is rumored broad that this decree, lenient to he extreme, was occasioned by the mpossibility in Italy of attaining he former decree standards of maxima pars." The latter had been broad that this decree, lenient to e interpreted as 65%, and all other andles 25%.

✦

n reading the Gospel for the Infancy of Christ, I wondered how Christ could have advanced in knowledge, wisdom, since He had the Beatific Vision when He entered this world and besides He knew all things with the divine knowledge by an uncreated operation which is of the very essence of God. How could He have an acquired knowledge in the true sense of the word and if He could, how is this commensurate with the dignity of the Word of God?

It is true that Christ enjoyed the Beatific Vision from the very instant He came into the world. In virtue of this Vision, Christ knew the Word and things in the Word; but all are agreed that in Christ, besides this type of knowledge, there was an infused, imprinted scientia by which Christ knew things in their proper nature via intelligible species proportionate to the human mind.

Christ learned anew in the way experience could teach Him. He stooped to learn in a *lower* way what he had known before in a *higher* way without learning at all. He learned nothing *directly* from men or angels. No creature could make clearer to Christ what Christ already knew; and nobody could have perfected the understanding of Christ on anything. Since this is true, then, we can truly say that no creature could teach Jesus since to teach is to be helped to understanding by the more perfect understanding of another. There was none who had that more perfect understanding in relation to Christ. All that Christ did was to learn via experience what He already knew. It was a *new modus* of grasping what already was known in another manner. Theologians put it thus: Christ's knowledge was *not* acquired "per doctrinam alicujus hominis."

To learn via experience was not to lower Himself in His dignity; and this way of learning is perfectly compatible with the knowledge Christ had from the Beatific Vision and from the infused species.

✦

In different localities exist varying customs as to a funeral Mass on Sundays. Some priests permit a

funeral and the funeral Mass on Sundays while others hold it as strictly forbidden. Besides, if the funeral is permitted, then the absolution is omitted and then again, others have it. What is the correct view?

On May 1st, 1942, the Sacred Congregation gave out an instruction which specifically mentioned *funerals* on Sunday as being permitted, but that the rubrics, etc. should be strictly adhered to. If the rubrics do not permit the *Missa exsequialis* on a particular Sunday, then the Mass of the feast or of the Sunday is to be said. (Rubric n. 401) The new rubrics prescribe: the absolution over the body or over the catafalque a) must be given after the funeral Mass; b) can be held after the other Masses of Requiem; c) can be held for a reasonable cause, after Masses which are not Requiems.

On what days is the funeral Mass forbidden? According to the latest instruction 1961 Rubrics, the Mass of Requiem, even a funeral Mass, is forbidden in churches which have the exposition of the Blessed Sacrament and this for the whole time of the exposition; in churches which have only one Mass on Feb. 2 and on Ash Wednesday if the blessing of the candles and the ashes is held; on days of Rogation if the Mass of Rogation is said.

The *funeral Mass* is also prohibited on the following days: 1) Christmas, Resurrection and Pentecost; 2) Triduum Sacrum; 3) the Epiphany, Ascension and Holy Trinity and Corpus Christi, Sacred Heart and Christ, the King; 4) the Immaculate Conception, and the Assumption; 5) the vigil and the octave of Christmas; 6) the Sundays in advent, Lent, Passiontide and Low Sunday.

We remark again, that this prohibition is for the *funeral Mass* and not for the funeral and thus for the funeral the Mass of the day would have to be said. I am mindful of the special indult given the Bishops of the U.S. (1940), but feel that we should follow the new universal calendar recently put into effect.

✦

When I bring communion to many patients in different rooms in a hospital, what is the procedure as to the prayers?

The table is to be prepared in the first room, or near it in the corridor as is the custom in some places. There, the prayers; *Pax*, the *Asperges*, the *Confiteor*, the *Misereatur* and *Indulgentiam* in the plural are recited. The *Ecce Agnus* and three times the *Domine, non sum dignus* is said before the first patient communicates. In the other rooms, the Misereatur, Indulgentiam and once the Ecce Agnus and Domine, non sum dignus are recited. In the last room or after the last patient has communicated and the priest returns to the table from whence he started, the *Dominus Vobiscum* and the last *Oration* are added.

(PASTORAL LIFE invites its readers to submit questions for solution concerning Canon Law, liturgy and all branches of Sacred Theology. Names and addresses will be witheld. Personal replies on request only. Write to: The Editor PASTORAL LIFE, St. Paul Monastery, Canfield, Ohio).

T. C. SIEKMANN

PASTORAL REFLECTIONS

PASTORAL REFLECTIONS

PRAYER AND THE WORD

There is a text in the Acts of the Apostles that should give us modern priests food for thought. But we will devote ourselves to prayer and to the ministry of the word." (Acts 6:4)

The apostles felt that waiting on tables was taking up a lot of time which could be spent in more priestly activities. They appointed deacons for this work, and gave themselves up to their proper work of prayer and preaching.

If there is anything needed today in the Catholic Church, and particularly in America, it is to have some or most of the material burdens of finance and petty administration removed from the priest so that he can have time for prayer, and adequate time both to prepare and to deliver really good sermons.

We are living in an age of poor sermons. Some Catholics never hear a really worthwhile sermon. Some priests are so busy about everything else that they give only a brief and perfunctory preparation to their Sunday sermons, skip the sermon when they find an excuse, and never really move the people to penance, to action, certainly not to heroic virtue.

Years ago a seminary professor made the statement that many priests after they are out a while prepared for a sermon only enough to get by, only enough to be able to say something. They never go so far as to prepare to preach a really good sermon.

Sometimes the most gifted priests put in the least time on preparation, because they can always say something tolerable with only the most meager marshalling of their thoughts. How much good they could do if they really worked on their sermons. As it is, they only fill the bill. They have some sort of sermon when one is called for, but it is a sermon of limited effectiveness, when it could be something outstanding.

The priest who does not engage in personal prayer to God will have a hard time preaching. Preaching thrives on prayer. It is our prayer that we can give to our people. Preaching takes conviction. Conviction is born in the silence of meditative prayer.

But how can a priest find time for leisurely prayer? Only if he budgets his time, only if he delegates a good part of his less priestly work, and if he gets down to prayer in earnest.

How can he find time for adequate sermon preparation? Only by cutting down on superfluous recreation—not necessary recreation—and a lot of unnecessary demands upon his time and attention.

Let the parish employees do their work in peace. Let the societies be

practical and helpful. Let others do what we ourselves were never meant to do.

Why should we priests do the equivalent of waiting on tables while actually neglecting our required work of prayer and preaching the word? We may not be able of ourselves to ordain deacons as did the apostles, but we can do something similar to what they did, hire and invite and persuade others to share a good part of our work. "But we will devote ourselves to prayer and to the ministry of the word."

Sometimes it might seem harder to get others to share our work than to pitch in and do it all ourselves. This is an illusion. At first it is harder to train others than for ourselves to tackle a task and have it over with. But once a system gets rolling, once the mechanics of operation are under way, then these other people will be of great and continued help to us. It is not this particular task that will wear us down. It is the accumulation of such tasks that prevent us from doing our most priestly work. We have to plan in order to be left free to do what only we as priests can do.

The busy priest is not necessarily the efficient priest. If he is filling his days and nights with all kinds of activities which lay people could be doing for him, and if he is by reason of all these external activities neglecting prayer and the adequate preparation of his sermons, then he is not deserving of praise but censure.

So often the lay people can do better than we priests certain routine non-priestly tasks. Let them do it. Pay them to do it. As for where to find the money to pay them—a spiritually revitalized parish following upon our own intensified priestliness will more than pay the difference.

Sometimes we priests might wai and long for some sort of legislatio that would relieve us of some of ou non-priestly, time-consuming activi ties. We need not wait further fo those in authority to order us t prepare our sermons, to pray, t give first place to the spiritual. Th Church has been inculcating thi down through the centuries.

We have to use our own ingenu ity in arranging our schedule s that we will not be wasting tim waiting on tables when by doing s we would be neglecting prayer an the ministry of the word.

TO SERVE THE CHURCH

TO serve the Church is to sho respect, obedience and zeal. I his pastoral letter *Essor ou Decli de l'Eglise,* Cardinal Suhard insist on what he calls "the mystique o the hierarchy." This mystique doe not consist only of her visible au thority. It is a mystery, like th Church herself. "Where the Churc is, there is Christ; where Peter i there is the Church." The Sovereig Pontiff is the summit of unity, bu each bishop, united to the pope, i equally the successor of the apostle and the direct representative o Christ.

Without a profound and filial re spect for the shepherd of the dio cese, who expresses in himself th pontificate of Christ, and witho that loyal obedience to the orders o

he pope, there are no apostles. The osition of the laity only becomes lear when seen in the light of this nystery. The result is neither lai- ism or clericalism. Every priest nust develop a spirit of true filial bedience towards the hierarchy. Only in this way will the presence f the Holy Spirit be recognized.

We may have to suffer at the ands of authority. As long as we re on this earth misunderstandings nd mistakes are always possible. t is that very fact which provides setting favorable to the work of edemption. Even if we are bruised, ve ought not to think of grudging ur respect and our submission. We lways have the right to make justi- able representations, with due re- pect, but we must never allow our- elves to go beyond this and in- ulge in bitter recriminations. To ail in respect towards those who, n spite of their mistakes and even aults, are still in authority, would e to act against the inspiration of he Holy Spirit.

The Church counts on our com- lete loyalty. In conferring on us he power over his eucharistic and nystical body, which she has re- eived from her founder, she places remendous confidence in us. Our onscience is bound to it in honor. n fact, if the Church gives us rders, it is not to exercise domin- on over us, but to attach us more nd more closely to Christ. This bedience is not a burden, but the nstrument of our true liberation, or it is the means of putting us nder the guidance of the Holy pirit who renews from within our ays of thinking and of willing, and brings them into conformity with the Spirit of Christ.

In the words of Saint Augustine, "the extent to which we are united with Christ determines our ability to live the Spirit which animates this body." The greater our obedience to the Church, the more the Holy Spirit can act in our soul.

THE LITURGICAL MIRROR

A full length mirror in the sacristy is a great aid to vesting properly. Many new churches install a sacristy mirror as standard equipment. Such a mirror would be a good investment for any church. The vestment case door is sometimes a suitable place, or the wall near the vestment case.

The priest vesting for Mass does well to monitor his vesting in the mirror, or at least to give himself a glance-over before entering the sanctuary.

The congregation is neatly dressed for church. Certainly the priest should be carefully vested. If the vestments are meant to enhance the sacred liturgy—and they are—then they must be properly and neatly worn. Otherwise they largely defeat their purpose.

Few people can dress in the dark and be sure they are presentable. The priest who must stand at the brightly lit altar before the gaze of a critical and scrutinizing audience had better glance in the sacristy mirror before he ventures out.

This is not foppishness. It is proper decorum befitting the liturgy, the official public worship of God.

BOOK-REVIEW SELECTIONS

THE SUNDAY GOSPELS, by Richard T. A. Murphy, O.P. Bruce. 266 pp. $5.00.

Father Murphy, one of the outstanding Catholic Biblical scholars in America, presents a book as useful as it is enlightening.

As a professional exegete, the author has taken these Gospels and given each of them a line-by-line elaboration which unfailingly uncovers the deeper, richer sense hidden in these perhaps too familiar texts. Using the often dramatic findings of recent researchers, Father Murphy has carefully situated the Gospel of each Sunday within its proper historical context. He has taken equal care to suggest the spiritual pedagogy that accrues to these Gospels from their situation within the liturgical cycle.

It is a handy volume for priests preparing Sunday sermons, but it also provides enlightening reading for the interested Christian who wants to understand more clearly the meaning of the Gospels he hears read Sunday after Sunday and year after year.

V. V.

A PRIEST CONFESSES, by José L. M. Descalzo. Academy Guild Press. 218 pp. $3.95.

This is one of the most charming accounts of just what is involved in a vocation to the priesthood. With simplicity and humility, José tells of his renunciations and loneliness, his incalculable rewards and joys, and the routine of his seminary life. It is at times boyish and innocent as in its account of the termination of a youthfu love affair, and then impressively matur as in the description of hearing first con fessions, or of administering last rite to the victims of a disastrous train wreck

"A Priest Confesses" can be read prof itably by all. It tells of the total consecra tion of the human being who receive Holy Orders, of what each man mus pay in terms of sacrifice to be an **alte Christus**, and what peace and joy fill the heart of every priest as he approache the altar of God for his first Mass.

Gerard B. Diegelman, S.S.

CATHOLICS AND PROTESTANTS, b Leo Cristiani and John Rilliet. Th Newman Press. 161 pp. $3.95.

This is an instructive and interesting, quite unusual series of letters exchange between two distinguished spokesmer one a Catholic, the other a Protestant who discuss the differences which divid Christians, and the means to a close union, based on common charity. Ther is danger in such dialogues, but if don with prudence, prayer and zeal, the sy tem may be useful. After all, it is th method used by Aquinas himself wh in his **Summa** ever offers objections whic he always refutes.

Using the Words of the Credo as th starting point for their correspondenc the Catholic and the Calvinist say wh they have to say with the frankness ar clarity the high interests at stake d mand. It is a debate between frien who have sincerity and knowledge. Bo

re men of good will in their confronta-
on.

"Where does what separates us begin
nd where does what unites us begin?"
his double question is implied through-
ut the book, where all the sizeable prob-
ems which present themselves to Catho-
cs and Protestants, in their relations
ith each other are discussed in turn.
he result is a testimony of utmost im-
ortance. At this critical moment of his-
ory the problem of religious unity is
bvious. The seed of grace planted in
is book may lead some of our separated
ut beloved brothers to the Light of
hrist.

Rev. Joseph Lelen, Ph.D.

FFECTIVE PREACHING, by Thomas V. Liske, S.T.D. Second Edition. The Macmillan Company. 349 pp. $5.00.

hose of us who have used Father Liske's
ffective Preaching in its first edition
ow welcome this new, revised, second
dition. This is the kind of book that
as stood the test of use and has remained
seful. While serving as an orderly and
ystematic text for the seminary course,
is book is admirably suited for study
nd reading by priests in the active min-
try, in fact by those considered quite
ood in the art of preaching. Father
iske by his provocative chapter head-
gs makes even the veteran preacher
xamine his conscience on how well he
using his voice, how much time he is
utting in on his preparation, and
hether he actually is getting the atten-
on of his audience. Certainly some of
ur veteran preachers who drag out their
d sermons and preach them time and
me again without change would profit
y reading the section on "How to Per-
ade an Audience."

The summary called "Practical Plan for the Preparation of a Persuasive Sermon" on page 272 is the kind of guide one might well keep before him as he makes preparation to address a specific audience. If you have ever listened to a preacher trying desperately to conclude his sermon but not having a forceful conclusion, then you would wish that he had read Chapter 18, pages 273-281, "The Conclusion of a Sermon." This should prevent any preacher from inflicting on himself and his audience the agony of the sermon that knows no end.

We can only hope that this present edition will have a wide distribution. Preaching today is admittedly not in its golden age. This book, if used, would certainly do a great service to improve the quality of any priest's sermons. It is criminal not to preach at all. It is hardly less grievous to preach ineffectively. Whoever follows **Effective Preaching** by Father Liske will have a reliable guide in helping him develop the desired effectiveness.

Rev. Theodore Sieckmann

WHEAT AND COCKLE. The Life and Times of Blessed Margaret of Savoy, by Sister Mary Estelle, O.P. St. Paul Publications. 282 pp. $3.50.

Seldom was title more fitting than **Wheat and Cockle** to describe the violent age of Blessed Margaret of Savoy, who lived in northern Italy from about 1382 to 1464. This was the age of the Great Schism—of the anti-Popes Clement VII and Benedict VIII—of towering saints like Catherine of Siena, Vincent Ferrer, Colette, and not least of Blessed Margaret, who by family and personality was a great figure among the wheat and a sufferer from the cockle.

Though from childhood she had felt herself destined for Sisterhood, she was induced still in her teens for reasons of

state to marry the much older Marquis of Montferrat, widower with a son and daughter. She became an ideal wife and stepmother. But when left a widow in her early thirties, she resigned the state to her stepson, and joined the Third Order of St. Domenic.

As an example of typical cockle, she there barely escaped an armed kidnapping by Fillippo Visconti, the Duke of Milan. This fellow, acquiring a mistress, had found his wife (a friend of Margaret's) inconvenient, and to get rid of her had "falsely accused her of adultery and had her beheaded" (p. 159). But then, instead of marrying his mistress, he proposed to the widowed and cloistered Margaret. When she pointed to her vows, he induced the Pope to dispense them. When she still declined him, he descended upon the Convent with an armed troop to kidnap her. She barely escaped. What makes this cockle even more notorious is that all Christendom was not revolted enough to hang such a villain rather than let him throw his weight around for many more years!

Margaret eventually founded a monastery under the Rule of St. Domenic, achieved heroic virtue, and was not only a monument of charity, but also a beacon of political wisdom for Church and State. She died a saint on November 23, 1464, in Alba. On February 28, 1566, Pope Pius V authorized the "cult of the Blessed Margaret of Savoy." On December 13, 1949, the Bishop of Alba blessed a new motherhouse on the outskirts of Alba saying, ". . . this monastery shall be known as the Monastery of Blessed Margaret of Savoy."

It is hoped that Sister Mary Estelle's biography, the first in English, will help pave the way for initiating the process of her canonization. Sister Mary Estelle is herself a Dominican Sister, chairman of the Department of English at Albertu Magnus College, New Haven. In writin this life of Blessed Margaret, she ma be said to have an affinity for her subjec While the narrative is somewhat im peded in the first half by facts of famil relationship, it gains in vividness an warmth in the latter half, dealing wit Blessed Margaret as a nun.

Wheat and Cockle, a beautifully boun book, gives a forthright picture of the fi teenth century; it is informative, sens ble, and wholesome.

Austin J. App, Ph.D
La Salle College
Philadelphia

THE MIND OF AN ARCHBISHO
(Most Reverend Carl Alter, S.T.D
Edited by the Rev. Maurice Reardo
St. Anthony Guild Press. 406 pp. $6.0

It is not only the mind, but also th heart of a great and good Shepherd, tha are enshrined in this chrestomathy. Scien tifically and logically presented we hav here a summary, the marrow, of all th writings of Archbishop Alter. In Part we have the study of man in his esse tial, religious, social, economic and cu tural relationships. We see man in h relations to God, to the Church and t his country. Discussed here are divorc euthanasia, and birth control. The ne chapters take up the relationships b tween the Church, the State, and the i dividual man in the perfecting of man his dealings with organized groups with the framework of Catholic Action, th official call to the laity to know the mir of the Church.

The religious and devotional life man within the Church is now taken u in a series of articles that deal with th Person of the divine Christ, as seen His birth, His life, His death and resu rection.

The last essay is a meditation on the
ıd of all men's activities on earth, the
ality of death. Such is the table of
ntents which, as Browning would say,
ill bring contentment to all who want
commune with the Church, "sentire
ım Ecclesia."

J. M. Lelen, Ph.D.

OLDEN TAPESTRIES, by Sister M. Gregory Kaumans. St. Paul Publications. 247 pp. $3.00

ı 1440 a saint lay dying. In 56 years,
ırdined with life-shaping events, Frances
uzza Ponziani—the future St. Frances
Rome—conjoined successfully and sucessively the vocations of holy maidenood, wife and mother, widow and nun.

The life of St. Frances of Rome was
oled through and through with wealth
ıd poverty, gaiety and sorrow, love and
ss, life and death. Obedience, albeit
ainful, is her leitmotif. Her guide was a
ery positive confessor-spiritual director.
hrough her God worked many miracles;

Woman today, according to Dr. Lydine Van Kersbergen, face four major uestions: 1) how, following her femine psychology, to integrate her educaon more closely with her primary vocaon in virginity or in marriage; 2) how orient herself in the world of work ıd contribute her specific gifts to society; how to open to the single woman (or idow) in the world, who often suffers om a sense of futility, new possibilities r a significant life of dedicated service; how to restore to the woman in marage her full scope and dignity through ebuilding family and community on an ıtegral pattern.

St. Frances of Rome, in her life, is the nswer to these major questions. As virgin ıd widow-nun, she is the living, certied copy of consecration, the value of the human person, the spirit of veiled contemplation, the mystical slaying of self in atoning sacrifice and freedom of action for God in neighbor.

As wife and mother, this Roman saint —little known to the world—is a giver of life along physical, psychological and spiritual planes. Her variety of clothes in the spiritual include the sparkling garments of other-centeredness, compassion, universal adaptability and stability.

W. J. R.

LITURGY AND SPIRITUALITY, by Gabriel M. Braso, O.S.B. Translated by Leonard Doyle. Liturgical Press. 259 pp. $3.50.

Dom Braso defines spirituality as "the particular way of conceiving and realizing the ideal of the Christian life." He calls the spirituality of the Church "liturgical." He points out that the liturgy is not only the official worship of the Church, but also the norm of the Christian's spiritual life. Liturgy is our official way of addressing God, when we apply and appeal to Him. To say it with St. Pius X, liturgy is "the prime and indispensable source of the true Christian life." With Pius XII, we may say that the Liturgical Movement now in full bloom is "a providential sign of our times, a passing of the Holy Spirit through His Church." For its timely significance and dynamic challenge the present volume will be acclaimed by many of our readers. A wide diffusion of this inspiring book—a much needed corrective to many latter-day treatises on the spiritual life—will mean much for a true and vital understanding of the Liturgical Movement and for a wholesome integration of one's own spiritual life in Christ.

J. M. Lelen, Ph.D.

LETTERS

(*continued from page 4*)

less into their speech. We all recognize that this is a very sad loss. And then the beautiful homilies of St. Augustine, St. Gregory, St. John Chrysostom and the Vernerable Bede! These homilies could supply most excellent material for the Sunday sermons, but our clergy rarely if ever make any use of them. Despite all effort, Latin does not become one's mother tongue.

Many years ago Archbishop Riordan of San Francisco addressed a similar petition to the Holy See. But he was alone and, consequently, nothing came of it. In addressing the Holy Father I knew I was in the same position, and I am not surprised that no notice has been taken of my representations. The combined petition of a whole hierarchy would be an entirely different matter; and we hope and labor to that end. . . .

What a glorious thing it would be to have the Breviary in the vernacular! It would make our clergy the best biblical scholars in the world. The whole religion of Protestants is concentrated in this one statement: "Read the Bible. Read a chapter every day." And a great number of them loyally and effectively obey this injunction. I have known so many Protestants who have told me that their last act before going to bed every night was to read a chapter of the Bible.

And it is truly remarkable how well Protestants know their Bible and how they can quote it with utmost freedom. They put Catholics to shame. Even our clergy do not know the Sacred Word as well as many a Protestant layman. Is this deplorable condition a credit to us? But if our priests were to spend an hour a day praying and reading Scripture in their tongue, their resultant familiarity with the Word of God would be a most powerful pastoral and apologetic tool.

In my petition to the Holy Father I closed with these words: "To open up the Sacred Scriptures to our clergy would be the greatest benefit that could be conferred upon them. And, knowing the Scriptures themselves, they would preach them more intelligently to the people, and at long last our people would obey the frequent injunctions of the Sovereign Pontiffs, exhorting them to read God's Holy Word."

Dear Father Godfrey, may I hope that this matter will commend itself to your kind consideration and that you will put behind it the full weight of your influential periodical.

Very devotedly yours in Xto.,

+ Alfred A. Sinnott

Dear Editor:

Congress is now considering a Federal aid to "education" bill that would send billions of tax dollars to the states for the exclusive benefit of students in public schools. Thus, there would be a so-called general welfare program that stacks up as class legislation, which is repugnant to American ideals of equality and justice for all citizens.

Francis Cardinal Spellman, blasted such a proposal in the strongest terms. "It is unthinkable," he declared, "that any American child be denied the Federal funds allotted to other children

(PASTORAL LIFE invites its readers to avail themselves of this new department to sound off their reactions, comments, or just plain remarks on the articles in its pages or any topic of interest to fellow-priests. Address all communications to: The Editor PASTORAL LIFE, St. Paul Monastery, Canfield, Ohio.

ıich are necessary for his mental devel-
ment because his parents choose for
n a God-centered education."
Any program of Federal aid, he went
, should grant children "equal educa-
nal privileges regardless of the school
ey attend." He charged Congress with
gaging in "thought control" if such
gislation is adopted because it would
compelling a child "to attend a state
ıool as a condition for sharing in edu-
tion funds."
Nevertheless, it is reported that administration forces in the new Congress are determined to push hard and fast for quick passage of discriminatory "education" aid. Persons interested in the welfare of private, independent education should write their Senators and House Representative in Washington—**today.** Tell them that if we must have Federal aid to education then the aid must go to **all** citizen-students, regardless of the school they attend.

David L. LaDriere
President of CEF

●

The best reformers the world has ever known are those who began with emselves.

—George Bernard Shaw

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